

PHILOSOPHY AS A SCIENCE

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649670284

Philosophy as a Science by Dr. Paul Carus

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

DR. PAUL CARUS

**PHILOSOPHY
AS A SCIENCE**



DR. PAUL CARUS

UNIV
OF
CH.

PHILOSOPHY
AS A
SCIENCE

A SYNOPSIS
OF THE WRITINGS
OF

DR. PAUL CARUS

CONTAINING AN
INTRODUCTION
WRITTEN BY
HIMSELF, SUM-
MARIES OF HIS
BOOKS, AND A
LIST OF ARTI-
CLES TO DATE.

CHICAGO

THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS: KEGAN PAUL,
TRÜBNER, TRENCH & CO., LTD.

1909

Copyright by
THE OPEN COURT PUBLISHING CO.
1909.

GRR3
10-25-37

FOREWORD.

IN preparing this sketch of the philosophy with which I have identified my work, I have found it now and then unavoidable to be more personal than is my wont. However, the use of the pronoun in the first person is not meant as a claim, but as a limitation. It is, after all, necessary to let the reader see in this presentation of "Philosophy as a Science," how much or how little may be regarded as assured scientific results which have been generally accepted, and where a personal contribution to it still awaits the consensus of the competent.

PAUL CARUS.

INTRODUCTION.

THE AIM of all my writings centers in the endeavor to build up a sound and tenable philosophy, one that would be as objective as any branch of the natural sciences. I do not want to propound a new philosophy of my own but to help in working out philosophy itself, viz., philosophy as a science; and after many years of labor in this field I have come to the conclusion, not only that it is possible, but also that such a conception of the world is actually preparing itself in the minds of men.

Philosophy
an objective
science.

The old philosophies are constructions of purely subjective significance, while agnosticism, tired of these vain efforts and lacking strength to furnish a better solution of the problem, claims that the main tasks of philosophy cannot be accomplished; but if science exists, there ought to be also a philosophy of science, for there must be a reason for the reliability of knowledge.

Every success of scientific inquiry, every progress of research in the several fields of knowledge, every new invention based upon methodical experiment, is a refutation of agnosticism—the philosophy of nescience—in so far as these several advances corroborate the reliability of science.

Agnosticism
a failure.

Dawn of
the age
of
science.

Mankind has become more and more convinced of the efficiency of science, and in this sense the philosophy of science prevails even now as a still latent but nevertheless potent factor in the life of mankind, manifesting itself in innumerable subconscious tendencies of the age. We may confidently hope that the future which the present generation is preparing will be the age of science.

Science
and
scientific
methods.

IT MIGHT seem redundant to ask the question, "What is Science?" but we will, nevertheless, answer it briefly. Science is not the monopoly of the naturalist or the scholar, nor is it anything mysterious or esoteric. Science is the search for truth, and truth is the adequacy of a description of facts. Science differs from so-called common sense only in this, that its work is done with scrupulous care according to well-considered methods and under the constant supervision of a reexamination.

Science is based upon observation and experience. It starts with describing the facts of our experience, and complements experience with experiment. It singles out the essential features of facts, and generalizes the result in formulas for application to future experience; partly, in order to predict coming events; partly, to bring about desirable results. Generalized state-

ments of facts are called truths, and our stock of truths, knowledge.

There are always two factors needed for establishing scientific truth, indeed, for establishing any kind of knowledge: they are, first, sense experience, and second, method. By method we mean the function of handling the material furnished by sense activity, viz., identifying samenesses and differences, comparing various phenomena, i. e., classifying and contrasting them; measuring and counting them; tracing the succession of cause and effect, and arranging the truths thus established into an harmonious system.

Philosophy
of science
an
harmonious
system.

RIGHT HERE it will be found necessary to point out the significance of the distinction between form and substance. An evaluation of pure form will yield on the one hand the formal sciences, arithmetic, geometry with all other branches of mathematics, pure mechanics, logic, and all that is kin to it; and, on the other hand, the sciences that investigate concrete things as well as definite occurrences—physics, chemistry, astronomy, physiology, psychology, history, etc.

The philosophy of science uses the formal sciences as the organ of thought, and supplies to the sciences of concrete phenomena the method of establishing truth

Formal
sciences
the organ
of
thought.